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### French Literature.

*Recherches Nouvelles sur l'Histoire Ancienne, par C. F. Volney, &c. &c. &c. New Researches on Ancient History, by C. F. Volney, Count and Peer of France, Member of the Institute, &c. &c. A revised and complete edition, illustrated by Maps and Tables; 3 vols. 8vo.*

The name of Volney is too well known as a writer to require us to allude to his former distinguished productions. With respect to the present work, whatever difference of opinion it may create from the polemical nature of the subject, the impartial reader cannot but admit that it displays the extensive erudition, elaborate research, acute penetration, and able criticism of its celebrated author. Nor can we give a better idea of the plan which he has followed in its execution, than by letting him speak for himself.

"Is it then true," he asks, in the outset of his preface, "that ancient history is a problem not to be solved, and that we are condemned to have vague ideas only, even respecting that part to which our system of education attaches a religious importance? What! within less than a hundred years, the human mind has contrived to penetrate a heap of the mysteries of Nature, in astronomy, in physics, both general and particular, in chemistry, &c.; and it shall not be able to divine the riddles which it has itself composed in the narrations of history? Whence arises this strange perplexity?" After a suitable reply to each of these questions, he proceeds thus:—"In fact, if I turn over the books written within the last two hundred years on ancient history. I see the arguments and the systems of their learned authors founded generally on this principle:—That the chronology of the Jewish people is the indispensable rule for that of all other nations, and that it is by the measure of their standard we must lengthen or shorten all other chronologies.

With such a method, is it surprising that our knowledge should have remained stationary at the same point where it has been left by Joseph Scaliger and Father Petan, more than two hundred years ago? And could this fail to be the case, when the learned that have cultivated that branch of study have almost all been ecclesiastics, who, assuming ancient history as their domain, on account of its connexions with the creation of the world, have conceived their conscience and their religion interested in maintaining the infallibility of the Jewish system?

If we wish to dispel, at least in part, the darkness which envelops antiquity, we must, above all, dispose our eyes to acknowledge and accept the light of truth; we must, in interrogating or hearing different narrators, divest ourselves of all predilection; in a word, we must, according to the method of natural philosophers and geometers, in the exact sciences, not admit by anticipation any assertion the certainty and moral probability of which have not been previously discussed and duly appreciated.

It is in this disposition of mind," continues Volney, "that the following researches have been made; and, as of all objects of discussion, and of all means of proof, the least irritating and the least exceptionable is arithmetical calculation; it is on chronology, which is the arithmetic of history, that we shall first exercise our criticism. We shall examine—1. What degree of accuracy and precision the Jewish chronological system presents, considered intrinsically.—2. On what foundation, either of facts or of arguments, it establishes its authority, laying aside every dogmatical opinion.—3. Who have been and who cannot be the authors of the books which offer us this system, founding, in that respect, our arguments and our proofs, solely on the implicit or positive confessions of those books.

These bases being laid down, we shall see what consequences thence result for the foundation of ancient chronology, taken in general.

Let us begin with the times most known and most susceptible of elucidation, and let us first discuss the period of the Jewish kings, from Saul to the destruction of Jerusalem, under Zedekiah, 657 years before our era."

The work is divided into three parts. The first part contains an examination of the history of the Jews, till the captivity of Babylon. The second, the chronology of the Lydians, the Assyrians, and the Medes; the age of Ninus, of Zoroaster, of Zohac, of Feridun, &c. &c. The third, the chronology of the Babylonians and of the Egyptians.

The first part begins with the history of the Jewish kings, and comprehends tables faithfully drawn up according to the text of the *Book of Kings*. Our author refers to the duration of the Judges, and to the help afforded by Flavius Josephus; and next inquires whether a sabbatical cycle, or year of release, was ever observed, no mention thereof being made in the Hebrew books.

Volney then quotes passages of the Pentateuch, tending to indicate at what period, and by whom, that work was or was not composed; he refers to the epoch when it made its appearance, and then discusses the proofs thereof at some length. He particularly examines Genesis, and treats of the deluge; of the tower of Babel or Pyramid of Belus, at Babylon; of Abraham, and other antediluvian personages; of the mythology of Adam and Eve, and of the mythology of the creation. He enters into a minute examination of the tenth chapter of Genesis, or the geographical system of the Hebrews, and likewise of the division of Sheem. In his recapitulation, with which he concludes this first part, our author says, "from the results furnished by monuments, we think we have established as true, the following propositions:—

"1. That the book called Genesis is essentially distinct from the four others which follow it.

2. That the analysis of its different parts demonstrates, that it is not a national book of the Jews, but a Chaldean monument, retouched and arranged by the high-priest Hilkiah, so as to produce a premeditated effect, both political and religious.

3. That the pretended genealogy mentioned in the tenth chapter is in reality merely a nomenclature of the people known by the name of Hebrews at that period, forming a geographical system in the style, and according to the genius, of the orientals.

4. That the pretended antediluvian and post-diluvian chronology, so improbable, so absurd even, as, till the time of Moses, nothing more than an allegorical fiction of the ancient astrologers, whose enigmatical language, like that of the modern alchemists, has led into error, first, the superstitious vulgar, then, with the lapse of time, the learned themselves, who lost the key of the enigmas, and of the secret doctrine.

5. That true chronology ought not, nor could not begin, but with the history of the Jewish tribe; that is to say, at the epoch when its legislator Moses organized it as a nation.

6. That, nevertheless, at that very epoch, no regular calculation appears in the Hebrew books; that it is only in dating from the pontificate of Eli, twelve centuries before our era, that we are enabled to lay hold of a continued chain of time and of facts deserving the name of *Annals*.

7. In short, that these *Annals* have been digested with so much negligence, and copied with so much inaccuracy, that it requires all the art of criticism to restore them to satisfactory order. From all these data it evidently results, that the books of the Jewish people have no right to govern the annals of other nations, nor to enlighten us exclusively in regard to remote antiquity; that they have solely the merit of furnishing us with means of information, subject to the same inconveniences, and liable to the same rules of criticism, as those of other nations; that it is wrong that their system should hitherto have been made the regulator of all others; and that it is in consequence of this erroneous principle, that authors have found themselves involved in an inextricable labyrinth of difficulties, by wishing sometimes to force ancient events to come down to late dates, and sometimes recent events to go back to remote periods. This kind of disorder, which has more

especially taken place in the History of the Empires of Nineveh and of Babylon, will, (adds Volney,) become for us a reason for entering into a new examination, and for furnishing a new proof of the excellence of our method."

We cannot here avoid remarking, that, throughout this discussion, no allusion is ever made to Sir William Jones's "Defence of the Chronology of Moses, against the wild extravagant notions of the Eastern Astronomers." Hence we must infer, that Volney is unacquainted with this curious production, which is preserved in one of the volumes of the "Asiatic Researches," and which will amply repay the trouble of the inquisitive reader.

The second part begins with the chronology of the Lydian kings. From the text of Herodotus, in refutation of Larcher's translation, our author fixes the epoch of the capture of Sardis, and the real dates of the lives of Solon, Pisistratus, and Thales, and of the solar eclipse foretold by that philosopher, which, according to Volney, occurred in the year 625, before Christ, on Feb. 3, at ten o'clock A. M. He next discusses the chronological system of Herodotus, in regard to the duration of the Assyrian empire of Nineveh. He also compares his calculations with those of the Hebrews; and takes a glance at the history of the Jewish manuscripts, and at the causes of their various readings and errors of calculation. After comparing the list of the Median kings, as given by Ctesias and by Herodotus, he proceeds to the epoch of the Trojan war, according to the annals of Tyre and of Nineveh; examines the dates given by the Greeks, and refers to the era of Lysurgus and Homer.

Having examined the chronology of the Homerite Arabs, our author enters on the chronology of the kings of Persia, cited by modern orientals under the name of the dynasties of the *Pishdâd*, and of the *Caiâns*; and, having compared the accounts of the Parsees respecting Zerdusht or Zoroaster with those of the Greeks, he traces the period when that legislator flourished. After treating of the ancient kings of Persia, *Zohac*, *Feridun*, *Cai-Cabad*, *Cai-Chûs*, &c. &c. he concludes the second part with remarks on the profound ignorance of the modern orientals in matters of antiquity.

As he proceeds, our author lays under contribution every authority calculated to elucidate his subject, weighing and examining each with scrupulous exactness and he is not sparing either of praise or censure. He reproaches the authors of "*P Histoire Universelle*" with having concealed the gross errors of the Persian and Arabian writers; and he also affirms, that the books brought from India by Anquetil du Perron, as the books of Zoroaster, were never written by that legislator, and are merely legends and liturgies, composed by the *Mobed* and *Herbed* magi, bishops and curates of the Parsees.

He blames Dr. Hyde for his partiality to the Guebers, or fire-worshippers; and says that, with all his erudition, the professor wanted the firm and liberal mind of Hume or Gibbon. Nor does he forget to remind the reader occasionally of his original argument: for instance, he quotes the *Zend Avesta*, as follows:—"In order to express the properties or attributes of the planets, the Persians (in the ceremonies of Mithra) exhibited a ladder, in the length of which there were seven doors, and then an eighth at the upper end. The first, in lead, signified *Saturn*; the second, in pewter, *Venus*; the third, in copper, *Jupiter*; the fourth, in iron, *Mars*; the fifth, in different metals, *Mercury*; the sixth, in silver, the *Moon*; the seventh, in gold, the *Sun*; then the celestial canopy." Volney immediately adds, "Doubtless this is the ladder in Jacob's dream;" but all these Chaldean and Egyptian ideas and allegories having existed many ages before Abraham and Jacob, no conclusion can thence be drawn for or against the inferiority of Genesis, with respect to Zoroaster.

The third part commences with the foundation of Babylon. Volney compares the Assyrian account of Ctesias, and the Chaldean account of Berosus and Megasthenes, and then refers to that given by Herodotus. He comes next to the probable history of Semiramis, which is followed by the account of Canan, and an allusion to the Book of Esther. He then discusses the astronomical *Kanan*, or regulating catalogue, taken from the writings of Ptolemy the astronomer. After tracing the history of Babylon, from the time of Semiramis, and that of its kings, to the reign of Nebuchadnezzar, he refers to the siege of Tyre, and then to the pretended expedition to Egypt, Lybia, and Iberia; and, after treating of the last kings of Babylon, to the time of Cyrus, he adverts to the *Cyropædia* of Xenophon, and, lastly, discusses the book of Daniel.

We regret that our limits preclude us from giving the results deduced by our author from this long article respecting the Babylonians.

Volney next enters on the chronology of ancient Egypt, remarking, that it is now exactly in the same degree of obscurity in which it was found and left by Sir John Marsham in 1672.

Our author begins with the enumeration of the principal documents to which he has had recourse, and of the different authorities often contradictory, from whom they have been chiefly derived; such as Herodotus, Manetho, Syncellus, Eratos-benes, Diodorus, Strabo, Pliny, Tacitus, and Josephus, together with the Jewish books. "These," says he, "are all the feeble and mutilated materials placed at my disposal to reconstruct the vast and complicated edifice of Egyptian chronology." He then proceeds to the text of Herodotus, whom he highly extols for his exact description of the soil, climate, and physical state of Egypt; and, passing over his account of the customs, laws, and religious rites, he cites the historical and chronological part from his second book.

He next refers to the system of Manetho. After having compared the dynasties of the Egyptian kings, according to Manetho, in Africanus, and according to Eusebius, as found in Syncellus, and in Scaliger, he quotes the text of Manetho from his second volume, as given by Josephus; and having analyzed it, he proceeds to the epoch of the entrance and of the departure of the Jews; which article he concludes by remarking that "it will always be strange to see the author of Genesis, whoever he may be, pretend to be so well informed of so many minute details about Abraham, Jacob, and Joseph, when he is so little acquainted with every thing concerning the stay in Egypt, and the departure under Moses, and the wandering life in the wilderness, till the time of passing the Jordan. That (continues Volney) is against every probable state of monuments; and that confirms us in the opinion declared elsewhere, namely, that the materials of Genesis are totally foreign to the Jews, and that they are an artificial compound of Chaldean legends, in which the allegorical spirit of the Arabs has represented the history of the astronomical personages of the calendar under *anthropomorphic* forms."

The last chapter begins with the narration of Diodorus, according to whom, laying aside the astrological allegories of the reign of the gods, there were no less than 470 Kings in Egypt from Menes to Cambyzes, the correctness of which immense series our author controverts; and, having traced the history of the kingdom of Thebes from the twenty-fifth century before our era, he reproaches that historian with having omitted the invasion and the reign of the Arab shepherds, which had so marked an influence on the fate and direction of affairs throughout all Egypt; and also with having made no mention of the list of the Theban kings, discovered by Eratos-benes. After some further remarks, he says, "It must then be admitted that the antiquity of Thebes goes back far beyond every thing that is known to us; and that the learned Egyptians had good reasons to speak of 9000 years to Solon, and of 13,000 to Pomponius Mela. As for us moderns, we are become so clever, that we have found the secret of preventing nature and monuments from speaking for themselves." In another place, he observes, that Diodorus had recourse to good authorities, when he says that the pretended 100 gates of Thebes were nothing more than large vestibules of temples, or of palaces; and adds, that the perusal of the whole of Diodorus's narrative respecting the site and construction of Thebes, inspires the greatest interest, when accompanied by an inspection of the plans of that celebrated city furnished by the French commissioners.\*

Want of room compels us to pass over many other interesting subjects, in order to present our readers with the following results, as detailed by our author.

"1. That it was only towards the middle of the sixteenth century before our era, (1536,) that the inhabitants of the great and long valley of Egypt were united into a single monarchy and under the same sceptre.

2. That it was from this concentration of power, and of means, that were afterwards derived in a progressive order of wants and conveniences, the gigantic conceptions and operations which history shows us in Lower Egypt: first, the erection of *Memphis* the new, built on the bed of the Nile, filled up by the hand of man, and dug again to the east to serve as a moat: afterwards the construction of the lake *Mæris*, which consisted, not in excavating a whole country, as Herodotus imagined, but in cutting through an isthmus or neck of land in order to carry off the surplus water of the Nile into the hollow basin of Fayoum, as has been demonstrated in a memoir by M. Jomard, a distinguished savant, attached

\* They form part of the superb collection of drawings, notices, &c. undertaken by order of Napoleon Bonaparte.

to the French expedition to Egypt. Then the establishment and improvement of the immense military force of which Sesostrius availed himself to gain his conquest. Then the prodigious mass of riches of all kinds, drawn to the banks of the Nile, under the title of spoils and tributes from conquered West Asia. Then the material change wrought on the face of the country, in consequence of the number of mounds and canals which Sesostrius caused to be constructed. Lastly, the erection of the two stupendous pyramids of Cheops and Chephren, which were the supreme effort of a gross and ignorant despotism embarrassed by its riches.

Before this monarchical concentration, we find Egypt divided into distinct kingdoms, the traces of which are never entirely effaced. The one, the kingdom of Thebes, comprising Upper Egypt or Said; the other, the kingdom of the Delta, Lower Egypt, having, for its capital, ancient Memphis, situated to the east of the Nile.

Two centuries and a half before this union, that is, about the year 1800 before our era, an irruption of wandering barbarians, such as China has experienced, had subdued this kingdom of Memphis, which, at that epoch, would seem to have been subdivided into other states, either tributary or independent. Every thing indicates that these barbarians were Arab hordes, and especially the remains of the ancient Cushite tribes *Afit* and *Tamoud*, to which we must join the *Mediamites* and the *Amalekites*, whom the Mussulman authors point out to us as their branches and their kindred, and whom we find afterwards established on the confines of Egypt. The kingdom of Thebes having resisted this invasion, there ensued an habitual state of warfare, the effect of which was to unite all belonging to the nation under the same standard, and finally to expel the foreign intruders. The formation of the Jewish people belongs to this period.

Before this invasion of the Arabs, that is to say before the year 1800, a profound obscurity reigns over the history of Memphis and of Lower Egypt, without doubt, because the long and violent tyranny of the Arabs caused the monuments to disappear; and also, because the geographical constitution of the country, divided into islands, is favourable to disorder and anarchy. The kingdom of Thebes, on the contrary, homogeneous in its territory, and favoured by its imperishable granites, has transmitted to us, in its temples, in its palaces, in its tombs, innumerable monuments of a civilization whose origin goes back to indefinite antiquity. Unfortunately, the secrets thereof are expressed by hieroglyphic figures, which we are seldom able to explain. Their meaning, nevertheless, in some astronomical pictures, has been shewn with sufficient clearness to deduce from them results far from questionable. Thus, in the zodiac of the temple of Dendera, (formerly *Tentyris*, in lat. 26° 9') the disposition of the signs and constellations is so combined, that it is generally agreed that it represents the state of the heavens at the moment of the foundation of the temple, or of the execution of the painting; and because the annual motion of precession which the fixed stars observe, relatively to the sun, seems to be a secular dial invented by Providence in order to reveal its mysteries to the studious man, skilful astronomers have considered as certain, that the position of the sun in the sign of *Aries*, as it appears in the zodiac of Dendera, expressed the year 2056 before our era, in like manner as another disposition of signs in the zodiac of the temple of Esneh (Latopolis, in lat. 25° 18') expresses the year 4600. Doubtless many readers will be glad to see the proofs of these assertions detailed by one of the professors of astronomy who has seen the monuments. With that view, (concludes our author,) we have hereto annexed a memoir of the late M. Nouet, who was attached as astronomer to the French expedition to Egypt."

Having terminated this part of his work, Volney next presents us with "*Researches on the Antiquities of the Temple of Dendera, in Upper Egypt, according to the construction of the Zodiac in the ceiling of its peristyle*," by M. Nouet; on which he makes the following remarks:—

"According to these principles, which are those of all astronomers, we see that the annual precession being fifty seconds and a fraction of about a fourth or a fifth, it thence results that a whole degree is displaced in seventy-one years and eight or nine months, and a whole sign in 2152 or 2153 years.

Now, if, as is the case in astronomy, the vernal equinoctial point was in the first degree of *Aries* in the year 339 before Christ, it thence results that it was in the first degree of *Taurus* about 2152 years before, that is about 2540 before Christ; and thus going back from sign to sign, the first degree of *Aries* was found to be the autumnal equinoctial point, about 12,912 years before the year 388, that is 13,300 years before our era; would not this be what *Pomponius Mela* meant, when he relates that, according to the Egyptians, the origin of the world (that is, of the great celestial circle,) goes back to 13,000 years? Our surplus of 300 years would not be a difficulty, because *Pomponius* may have quoted a learned calculation made about the time of Ptolemy or Alexander.

It is besides worthy of remark, that the Egyptians never admitted or acknowledged, in their chronology, the deluge of the Chaldeans in the sense in which we take it; and that, without doubt, because among the Chaldeans themselves, it was merely an allegorical manner of expressing that *Aquarius* was in the solstitial point of winter, which really was the

case at the epoch when the vernal equinoctial point was in *Taurus*. This carries us back to the thirty-first or thirty-second century before our era, that is to say, precisely to the dates established by the Indians and by the Jews, copyists from the Chaldeans. A fine career is open, in this kind of research, to the learned who will enter into it with the impartial desire of truth united to a scientific knowledge of astronomy. Without these two conditions it is no longer possible to penetrate into antiquity. Our task (says Volney, in conclusion,) is finished."

From the comprehensive view we have taken of the contents of this publication, a tolerably accurate judgment may be formed of the laborious task accomplished by its author. To trace the connexion of events from so many different sources, with the intention to analyze and correct a series of chronological facts, in the history of so many nations, through a long succession of distant ages, required, indeed, no common share of knowledge, and an ordinary depth of reading. The references and quotations are accordingly extremely numerous and diversified; but, as the various authorities are contrasted, when necessary, in chronological and genealogical tables, comparison is rendered easy, and the trouble of calculation is obviated. To those who have a taste for biblical disputations, here is a wide field thrown open for the exercise of their talents; those likewise who are fond of exploring the secret recesses of very remote antiquity, will here find a clue to guide them in the intricate and thorny pursuit: while to others, who have no inclination to bewilder themselves in the mazes of history, whether sacred or profane, disquisitions of so abstruse a nature may perhaps appear sometimes less interesting. Hence, in one part of his book, Volney has expressed a hope, that the patience of the reader may, in some degree, be requited by the conciseness of his labour, as well as by the clearness and even the novelty of his results. How far the event may justify that hope, the English reader will soon have an opportunity to determine, as there will shortly appear a translation of this work, made at Paris, under the immediate inspection of the author.

We understand a translation of the entire work is now printing in London.

### Literary Notices.

A Voyage in the Persian Gulph; and a Journey over land from India to England, is preparing for publication, in one volume, quarto, illustrated by plates; containing an account of Arabia Felix, Arabia Deserta, Persia, Mesopotamia, Babylon, Bagdad, Koordistan, Armenia, Asia Minor, &c. &c. by WILLIAM HENDE, Esq. of the Madras Military Establishment.

C. Mills, Esq. author of "A History of Muhammedanism," is preparing a History of the Crusades, undertaken for the recovery of the Holy Land; a view of the Latin States in Syria and Palestine; the constitutions and laws of the kingdom of Jerusalem; the military orders which sprung from the wars between the Christians and Mussulmans; and the consequence of the Crusades upon the morals, literature, politics, and manners, of Europe.

A translation is printing in London of the Abbe GUILL's Treatise on the Amusement and Instruction of the Blind, with engravings. It is well known that this gentleman is the conductor of the famous national establishment for the blind at Paris, and in this volume he has presented the world with the interesting results of his experience.

The Recollections of Japan, by Capt. Golownin, were expected to appear in the course of April, and be accompanied by a chronological account of the Rise, Decline, and Renewal, of British commercial intercourse with that country.

Mr. Bodeck has returned to England, after having successfully explored the kingdom of the Ashantees, in which he resided six months. During the first half of this interval he was incarcerated in a dungeon, and expected to be put to death. The king had him often brought from his cell to the palace, for the purpose of enquiring the object of his visit. These interviews always took place in the dead of the night; and upon one occasion, his Majesty met Mr. Bodeck half-way in the dark. After repeated conversations, his Majesty became quite satisfied with respect to the intentions of the stranger, who was liberated, and, for the last three months of his stay, he resided at the court, and was treated with kindness. Among the curious and valuable articles brought home by Mr. Bodeck is a geographical history of the Ashantee kingdom, in the native language, and an account of the travels and death of the celebrated African Traveller Mungo Park.

## Fine Arts.

### SIR J. F. LEICESTER'S GALLERY.

(From the Literary Gazette.)

As it is not titles which are mere sounds, or rank which is seldom little else than accident, or wealth which is equally possessed by the worthy and the worthless, that can obtain genuine esteem, but only the proper uses which are made of them, we again have the satisfaction of adding our expression of esteem to that of all the Lovers of the Fine Arts, for the distinguished Patron who has afforded another opportunity of enjoying the unique and elegant treat of a visit every Monday for six weeks annually to his English Gallery. This esteem, with that which we cordially also entertain for the diversified talents with which the Gallery is filled, shall render us an observant visitor to it this season, and we shall carry on from last season our remarks upon the Pictures, including those which have been added since that time by Mr. WEST, Mr. FUSELI, Mr. HILTON, Mr. COLLINS, &c.

21. Sir J. REYNOLDS. *Girl and Kittens*. Sir Joshua Reynolds had considerable taste for Historical Painting, but he was great only in Portraiture. In this he was indeed so great, that he soared from the personal likeness of an individual, through all the degrees of his art, up to its highest reach of poetical character. Such is his portrait of Mrs. Siddons as the Tragic Muse. He gave the characteristic features of each age and sex; he gave them the physiognomical stamp of mind. But his feelings and his taste appear to be most vividly perceptive of the qualities that belong to the earlier stages of life, and he was especially apt in selecting the looks and circumstances most prominently descriptive of them. Of this we have a pleasing instance in the picture before us. How well is the tender, affectionate, disposition of infancy, expressed in the familiar circumstance of the child fondling the kittens, and holding them up to view with that juvenile satisfaction, so disproportioned to the value of the newly obtained object, and yet so natural to children on such occasions. In the felicitous smile of the girl, and the shrugging of her body, what a happy result does there appear to be of sound health, pure, unbroken, animal spirits, and innocence. Sir Joshua appears to have founded his principles of light and shade nearly on the examples of Rembrandt, though without the excess of shade adopted by that great Master. He gave a more equable counterpoise of light to the different parts of his canvass. Thus the light on the face does not as in Rembrandt so partially predominate, but is checked by others, so that the effect is more tender and harmonious. Richness, mellowness, and warmth, are the main objects in his colouring. Hence a luminous glow like that of Titian, by which even the white dresses receive a lambent tinge, while gold colour is very sparingly introduced, irradiates all his works. Bright reds, yellows, and browns, alternately blend into and relieve from the sober masses of shade of the same colours till they nearly and sometimes entirely vanish into black, so that the imagination is charmed with the variation in the lights and strengths of these colours, which mingle and contrast the fervour of sunshine, the milder tints of evening, and the solemn abstraction of night.

No. 26. B. WEST, P. R. A. *Angels conducting Lot and his Daughters from the burning of Solon and Gomorrah*. A very high degree of the grace and beauty of youth and the venerableness of age, accompanied with a movement of haste, is demanded by this subject; and the demand is answered with an intelligence that is expected from powers so high and admired as those of the President, who has given a visual display of the biblical text with the exactness of a pastoral Divine. The Angels appear solicitous to expedite Lot and his Daughters from the awful combustion and danger behind them, and to which the Patriarch is shudderingly alive. He is impelled by the inward terror which has seized him. But beside this personal expression, a strange and tremendous effect of fire is to be shown, for the scene is in a place and at a time of Tartarean horrors. The cool and pale morning air was, according to Scripture, changed into the heat of a furnace, and a red glare; for nature was reversed; the sky rained fire, and covered the earth with "a mad sulphurous tide," in which vegetation and "the cities of the plain," perished. In this part of the subject we think that the Painter has not carried that fervour of feeling which so delightfully moves our minds in the figures. The representation of a common house on fire has in it no small degree of the sublime, but here are cities on fire, and that too by a sulphurous cataract from

Heaven, one of the most awful circumstances that can be imagined. The fugitives are certainly out of the reach of the danger, and the fire is therefore properly represented as somewhat distant, but still we think that there ought to be more intensity of colour and flaming light on so tremendous an occasion. But we give this opinion with diffidence, especially as the light of the sun, which is seen just above the horizon, and pale, as if changed with a conscious amazement at the supernatural visitation, necessarily diminishes the glowing hues of fire.

27. Sir J. REYNOLDS. *Original Design for the Snake in the Grass*. This is a genuine touch of the Comedy of Painting. It is the express soul and form of a wily beauty. From the flash of that eye, resolution and prudence melt away. Temptation sits on the bosom. The throw of the head sideways is a lure of gracefulness. Her vivacity and look of good temper are baits to the imagination, and the hand thrown across her face, and accompanied with a sidelong look and half smile, shew the consciousness of her power, and her seductive intention. The voluptuousness of this picture is appropriately aided by the blending mellowness of the tints.

## Treatment of Children.

To the Editor of the Monthly Magazine.

SIR,

The injudicious treatment of children, and the inattention and laziness of too many who are entrusted to attend them, are almost proverbial among the most enlightened of the faculty.

They well know that parents, who are mourning over the loss of their infants, might have had, with proper management, the unspeakable satisfaction of seeing them still in the domestic circle, in the possession of vigorous health. Not a worse proof of the utter ineffectuality of a nurse can be given than her partiality for sleeping potions, such as Godfrey's cordial, &c.; none of which should ever be administered, especially to a child, without the best advice; but the nurse is idle, or busy, and the child must sleep; hence stupor, insensibility, indisposition to move, obstructed viscera, convulsions, and death.

I recollect lately to have read, in the news of the day, of an infant that slept his last sleep by an over-dose of this sleeping stuff, as it is called by the sisterhood.

Children are never, perhaps, in such great danger of swallowing their last dose, and taking their final doze, in consequence of this practice, as during the time of dentition, a process which is necessarily attended with febrile symptoms, restlessness, &c.; and the nurse, with a view of inducing temporary repose, gives opiates, which, if not immediately fatal, as in the instance before alluded to, are, nevertheless, frequently productive of disorders of the most alarming nature, and invariably check those evacuations which nature has for a salutary purpose instituted, and which, when moderate, ought to be encouraged.

Instead, therefore, of giving narcotics to children cutting their teeth, it is strenuously recommended to have the tumid gums divided with a lancet, on a line with the basis of the tooth; an operation at once safe and not attended with pain; and, if done in time, by removing the cause of the complaint, all the symptoms will disappear of themselves.

Instead of giving preparations of opium, it will be found, in the majority of cases, better to administer calomel in minute doses, which is well known to possess peculiar efficacy in promoting absorption in these parts. I know not that I can set the advantages of this method in a stronger light than by relating the following circumstances, which I state from indubitable authority.

A lady, whose husband's residence was at one of our settlements abroad, where the best medical assistance was not to be procured, had lost several children by dentition. At length, she determined to visit England with her only surviving child, and consult a surgeon of eminence on the subject. By the method before recommended, her child's life was preserved; and, after being taught by the surgeon how to divide the gum, if needed, in future, the happy parent returned home. Some years had elapsed when the lady wrote to her friend, that she attributed the existence of all her three children to this apparently trifling, but really important, operation.

CHARLES SEVERN.

## Russian Voyages.

*Extract of a Letter from Captain Golownin, commanding the Russian ship "The Kamtschatka," dated from the harbour of St. Peter and St. Paul, June 14, 1818.*

"I write to you from Kamtschatka, where we arrived the 15th of May. The whole country was covered with snow, and the waters through which we had to pass to open ourselves a passage to the port, were covered with floating ice. I found our common friend, M. Ricord, in perfect health and spirits. The pleasure which he feels in doing good to the inhabitants of the country would be without alloy, if his wife could forget the fertile plains of the Ukraine, which she compares to this rude climate. It afforded me great satisfaction to bring them all kinds of useful articles, unknown here, such as a piano, droskis, &c. When the droskis were landed, the inhabitants imagined this vehicle to be a machine supplying the place of a boat, and that some of us had come 'on shore in it.

We arrived at Kamtschatka from the East, and the first Russians who settled here came from the West; hence the error in reckoning the days: our sailors, who are unable to comprehend the reason of this strange calculation, ascribe it to the ignorance of the inhabitants.

I add with pleasure, that the internal organization of this country has been greatly improved since the arrival of M. Ricord: as one proof of this, I must inform you that the Kamtschatdales no longer shew any aversion to hospitals, or to medicines, which they formerly dreaded as poisons. M. Lioubarski, by performing some extraordinary cures, has acquired their entire confidence; they now come of their own accord to ask for medicines: the good management of the hospitals has done the rest. The poor now receive bread, which is distributed to them by the government. Schools for teaching handicraft trades, have been established. In a word, I am persuaded that if M. Ricord continues to govern this country some years longer, Kamtschatka will be to be known only by its volcanoes, which all the arts of civilization cannot remove."

\* Our readers are aware that Captain Golownin is now upon a second of those voyages, which the wisdom and policy of the Russian government are so incessantly pursuing. His first residence in Japan furnished the interesting work which was copiously reviewed in last year's Literary Gazette, and to which a third volume is about to be added.

On the subject of these Russian voyages we may shortly look for more ample and accurate information, as we understand Captain James Burney, R. N. has in the press an Historical Review of their maritime discoveries, and of the attempts which have been made to explore a North-east passage by sea, from the Atlantic Ocean to China.

## Missionary Erections.

The efforts which are made at the present moment to educate the ignorant at home, and to evangelize the Heathen abroad, are calculated to impress the mind with astonishment and gratitude.—We shall present our readers with a brief survey of those efforts, in the language of the pious and able editors of the Missionary Register.

The National Society and the British and Foreign School Society, with all associated or similar Institutions, are working a mighty change in the world, by the preparation of the mass of the people to read the Scriptures. The British and Foreign Bible Society, with all its kindred bodies—the Christian Knowledge Society, with its domestic and foreign branches—the Prayer Book and Homily Societies of England and America—the Tract and School-Book Societies of the Western and the Eastern World—these are supplying the means both of education and of the future enlargement and improvement of the mind. The African Institution of this country, the Colonization Society of America, and the Peace Societies of the Old and New World, with similar Associations of benevolent men, are labouring to remove some of those obstacles which impede or retard the progress of truth and love on the earth. The Jews' Society is bending its intelligence and strength to the recovery of the ancient people of God. The United Foreign Missionary Society of North America, and other Missionary Institutions, are but newly formed, and have not yet therefore come into action on the heathen world. Important preparatory aid is rendered by Missionary Seminaries; as, at Basel, in the United States, and elsewhere.

We would now glance at the various Missionary Stations throughout the Heathen World. In doing this, we shall adopt that order of the Stations which any one, desiring to visit them in succession, might be supposed to follow with the greatest convenience. In the circumnavigation of the globe here sketched out for him, he would visit, by sea or by land, all the principal ancient Christian Churches, as well as the Mahomedan and Pagan Nations.

His course might first be directed to Western Africa, comprehending that portion of the Continent which lies between Morocco and the Line. Crossing the Line, he would enter on that part of Africa which, lying South of the Line, may be classed in Missionary Records as South Africa; and which should be considered as including the Islands that lie off its South-Eastern Coast. Passing up the Coast of Eastern Africa, the Christian beholds, with hope of better days, as he works his way up the Red Sea, on the one hand Abyssinia and Nubia, and Upper-Egypt, and Arabia, on the other. On entering the Mediterranean, after surveying Syria and the Holy Land, he passes, by Lower Egypt, through the Barbary States; and then taking his station, for a time, in Malta, as the centre of this great scene of holy labour, he visits, in succession, the Ionian Islands, Greece, the Archipelago, and the Lesser Asia. Passing into the Black Sea, and contemplating, as promising spheres of Christian exertion, its Turkish and Russian shores, he may make his way, by the Russian provinces lying between the Black and the Caspian Seas—while he anticipates the final happiness of Persia, partly through these provinces, and partly by means of the maritime and continental access to that kingdom from Western India—into the almost boundless plains of Northern Asia, comprehending the provinces of that quarter belonging to Russia, with the widely extended regions inhabited by Tartar and other tribes, whether independent or connected with any of the neighbouring powers. By the great country of Thibet, he may proceed to China; connected with which vast sphere of labour is India beyond the Ganges; whence, returning to the great scene of British influence and power, India within the Ganges, he may afterwards traverse the whole series of Asiatic Islands, from the Laccadive and Maldivo to Japan. From these, his course would lie through the Insular Continents, as they may be denominated, of Australasia, and the numerous groupes of Polynesia. Passing on, and contemplating the great Continent of South America, with earnest prayers for the rising of the Sun of Righteousness on that dreary region, he may reach Guiana, the solitary portion of that quarter of the world where Protestant Christians are labouring for the good of the Heathen; and then, winding his course among the islands and shores of the West-Indies, and passing through the tribes of the North-American Indians, he may finish his vast survey, by contemplating, with admiration, the triumphs of the Cross on the inhospitable shores of Labrador and of Greenland.

## Ancient Brass Book.

*To the Editor of the Monthly Magazine.*

SIR,

I am induced to send you a brief description of a book I have had in my possession for some years, allowed by all who have seen it to be a great curiosity. It is a brass book or tablet, consisting of four leaves, folding into each other after the manner of a screen, and divided into four compartments, each representing some incidents in our Saviour's life, with characters, which, if they could be decyphered, are no doubt illustrative of the events they are intended to represent. The figures, which are all raised, and in excellent preservation, are supposed to represent the appearance of the angel Gabriel to Mary; the visit of the wise men to Jesus; the presentation of Jesus in the Temple; Simeon blessing Jesus; John baptizing Jesus; the Transfiguration; the entrance of Jesus into Jerusalem; Christ cleansing the lepers; Jesus disputing with the doctors; the Ascension; Christ raising the widow's son. There are five other squares, but nothing sufficiently prominent to warrant any conjecture what they are designed to represent. Besides these, on the top of each leaf, which is of a gothic form, there are four other designs; but of which, except the first, representing the crucifixion, no conjecture can be formed; on the outside is a kind of ornamental frontispiece, with a number of characters interspersed.

Should you think the foregoing description worthy a place in your highly useful miscellany, I have enclosed an engraving of one of the leaves, for the inspection of the curious at your office.

Ipwich,

F. J. HOOKER.

## Singularities.

To the Editor of the Monthly Magazine.

Sir,

A Gentleman in the neighbourhood of Burntisland has completely succeeded in taming a seal: its singularities daily continue to attract the curiosity of strangers. It appears to possess all the sagacity of the dog, lives in its master's house, and eats from his hand: he usually takes it away with him in his fishing excursions, upon which occasion it affords no small entertainment. When thrown into the water, it will follow for miles the track of the boat; and, although thrust back by the oars, it never relinquishes its purpose. Indeed it struggles so hard to regain its seat, that one would imagine its fondness for its master had entirely overcome the natural predilection for its native element.—*Edinburgh Weekly Journal.*

The above paragraph corroborates the account of a Newfoundland dog having suckled two young seals, which fact (from a gentleman of the strictest veracity, the owner of the dog.) was sent to the Editor of the Monthly Magazine by the writer. When mentioned to some persons, who seem to consider animals as mere machines, incapable of imbibing new habits, an incredulous expression of countenance has mortified the relater; and another instance was so questioned, that it was quite suppressed, till corroborated by a similar case, so notorious as to enforce belief.

Five-and-thirty years ago the writer frequently saw a young horse, which preferred roasted or boiled meat to grass or corn. His dam was killed by an unfortunate accident, when the foal was five weeks old: he was fed by the dairy-maid with cow's milk, and soon familiarly followed her to the kitchen. He began to know bones in mere playfulness, but his carnivorous taste was not suspected, till the remains of a piece of roast-beef, set to cool in the pantry-window, was carried away. Nobody imputed the theft to the colt; and the house-keeper, determined to convict the pilferer, watched while another bit of meat was left in the same spot from whence the beef was taken. She soon saw the colt stretch his fore feet up, till they rested on the outside of the window, take out the fragment, and gallop to a wood at some distance. She afterwards offered him slices of beef, mutton, veal, or lamb, which he accepted like a dog: he did not like pork, but all kinds of fowl or game were highly agreeable to him.

To confirm this statement by parallel evidence, permit me to remind your readers, that in different parts of India the horses in an encampment are served with boiled sheep's heads, as a mess more nutritive than grain, when they have any extraordinary fatigue to undergo. May not the whole account admit of practical application? When grain and fodder are scarce, the worst cattle might be killed, and boiled into strong soup, cutting the flesh small, among straw, hay, or other vegetable provender. During scarcity the cattle of Iceland go to the shores, and feed on fish.

B. G.

## Malay Tin.

*Memoir on the Tin of the Malay Peninsula, and of the Malay Islands.*

Tin is found all over the Malay Peninsula, but not to the Northward of 10 degrees of North Latitude, or we believe to the Southward of 6 South; it is raised in abundance on the Island of Junk Ceylon, and exported in considerable quantities; in some years, it has been said to amount to 12,000 Piculs, or more than 800 Tons. Quedah and Perah, ports on the Peninsula, also collect a considerable quantity from the interior, where it is sold at the rate of 10 to 12 dollars or 3£ sterling per Picul, of 133½ lb. or about 48£ per Ton, and sells in China, for about 80£ per Ton. The Tin on the Islands of Banca and Lingin is still cheaper, and it has been said that the Dutch have a contract on Banca, for Tin, at 6 Dollars per Picul, or little more than 25£ per Ton. Some years more than 3,000 tons of this metal have been collected at Banca and Lingin, most of which is carried to China, where it is preferred to the Cornish, which is carried there by the Company at a very great loss; in 1813, 150 Tons of Banca Tin was carried to England from China, where there was no sale for it, but which realized in that country, very handsome profit.

When we consider the difference of price between Cornish tin and the tin of the East Indians, we cannot help enquiring what

causes it; this can be easily answered; the ore at Banca is much richer, no expensive machinery is used, and though the mines have been worked for many centuries, yet they are still of easy access; they are worked by a Colony of Chinese on Banca, and more or less by these people or their descendants in most places where it is raised. It is mentioned by some authors that the mines of Banca, were only discovered in the year 1710 or 12, but Tin was found laden on the Native Ships in the first voyages of the Portuguese, and was carried to China by the Arabs, in the ninth century.

In many of the Malay ports where ships resort to purchase Tin, it is usual to run it over again, for it is sometimes offered for sale full of stones and dirt. The vehicle used for this purpose is a broad cast Iron pan of Chinese manufacture, known by the name of Tacht, the fuel wood, and the fire place as rude as can possibly be conceived. At Junk Ceylon the ore is pounded, in wooden mortars; the Pestles, shod with Iron, and fixed to a lever of 7 or 8 feet in length, which is moved by a single man with his feet; the ore is first roasted in pits, with alternate layers of wood, before it is attempted to be reduced to powder, and a considerable quantity of pure tin is obtained by this first process. In most places the mines assume the form of caves, and this no doubt is the cause (combined with the richness of the ore,) of its being vendued at so cheap a rate. The usual wages of those employed about the smelting houses of Quedah is 3 Dollars a month and their victuals, which might be stated at a Dollar and a-half more, but at any rate the wages altogether may be stated as something less than a shilling a day. The ore is all brought by water to Quedah, from the distance of several days journey; they cast it into every kind of fanciful form, a great deal into little square lumps of about 3lb. weight, some into Cocks and Hens, Water Jars, and Kettles of all sizes, and when the metal has become scarce for a time, you have to walk round the shop and purchase a Jar here, and a Kettle there, at another a few Cocks and Hens, at another, a Dog and so on. The usual form is however in Slabs of about 50, 60 and 80 lbs. of an oblong form with a little projection at the ends, for the convenience of lifting; they sometimes cast them of a round form of the same weight with a handle, but this is not so well, for the handle is easily broke off, when they become difficult to move.

## Miscellaneous.

*Idiocy.*—Our laws give many singular prerogatives to the king, and, among others, that of pocketing the income of an idiot's estate, after providing the little that is necessary for his maintenance. What is the consequence? That jurors are directed to misal the man a lunatic, who is really an idiot; and thus the Court of Chancery is tricked into confining persons, who might safely range at large. A great reform is wanted in the technical phrases which define the various degrees of insanity; and jurors should always state whether they deem coercion of the person, or mere sequestration of the estate, to be a sufficient remedy.

*Suicide.*—In Burdon's "Materials for Thinking," a book full of good sense, the following passage occurs about suicide:—"To be unable to bear trouble and distress is a proof of a gloomy and impatient disposition, and is therefore inconsistent with the dictates of wisdom and philosophy: but surely society, if they had the power, can never have a right to punish any man because he chooses to fly from misfortune. And it is mean and pitiful to shew indignity to a dead body, particularly since it is found to be useless as an example. To confiscate the goods of the deceased is unjust, because the punishment falls on the innocent.

*Curious Proclamation.*—The following is the form of the Proclamation made at this day by the city crier at the ancient court of hustings, held every Tuesday by the lord mayor and sheriffs at Guildhall, London. It is now a mere form, for it does not lead to any transaction of business above once in a century. The court meet, the proclamation is made, the members bow to each other, and adjourn.

All manner of persons that have been five times called by virtue of any exigent, directed to the sheriffs of London, and have not surrendered their bodies to the same sheriffs, this court doth adjudge the men to be outlawed, and the women to be waived.

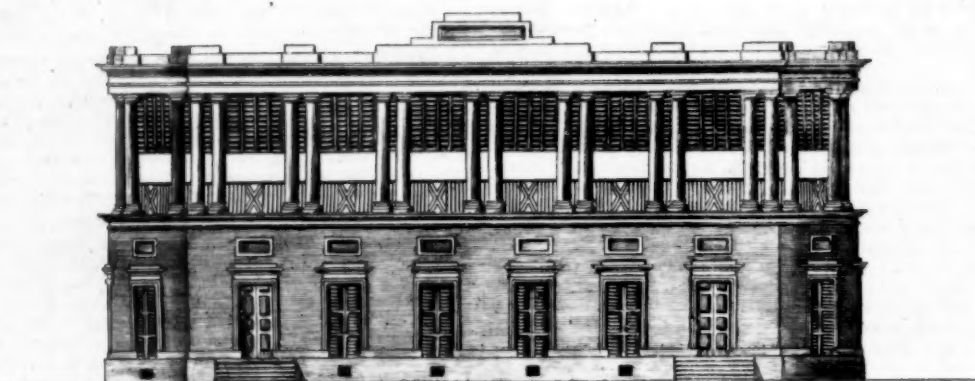
All manners of persons that have any thing more to do at this hustings of Common Pleas (Pleas of Land), may depart hence for this time, and give their attendance here again at the next hustings of Common Pleas (Pleas of Land).—God save the king!

Fig. 100

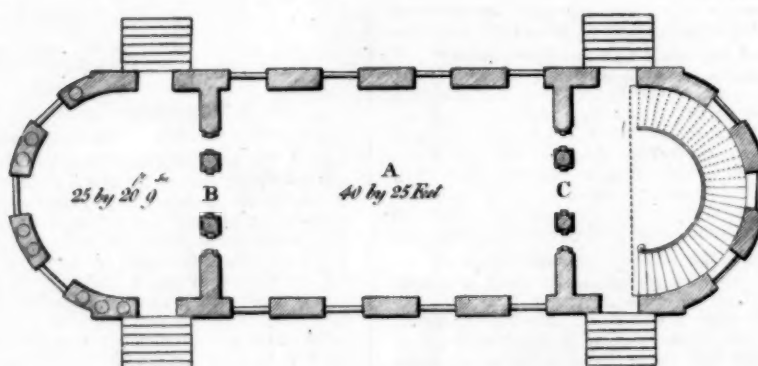


Section of the building

*Front Elevation of the Race Stand  
to be built on the Course*



*Ground Plan of the Building*



*Engraved for the Calcutta Journal.*

**Cow-Tree.**—M. Humboldt and his companions, in the course of their travels, heard an account of a tree which grows in the valleys of Aragua, the juice of which is a nourishing milk, and which, from that circumstance, has received the name of the cow-tree. The tree in its general aspect resembles the chrysephyllum cainite; its leaves are oblong, pointed, leathery, and alternate, marked with lateral veins projecting downwards; they are parallel, and are ten inches long. When incisions are made into the trunk, it discharges abundantly a glutinous milk, moderately thick, without any acridness, and exhaling an agreeable balsamic odour. The travellers drank considerable quantities of it without experiencing any injurious effects; its viscosity only rendering it rather unpleasant.

### Race Stand.

(With an Engraving.—Plate XVIII.)

Great inconvenience having been experienced by the Ladies and Gentlemen of the Settlement, for want of a proper Race Stand, where they might see the Races in Calcutta, without being exposed to the Sun and Dust, and a Drawing of a Building of this description having been submitted to the Jockey Club, at a Meeting of the Club on the 24th of May, the above was taken into consideration, and the following Resolutions were passed:—

1st. That a Subscription Paper shall be sent in circulation, inviting the Gentlemen of the Settlement to subscribe.

2dly. That every person shall be at liberty to subscribe whatever sum he may think fit.

3dly. That the Stewards for the present year shall be requested to circulate the Subscription Paper, together with a Drawing of the Plan.

4thly. That the Subscribers shall not be subject to any further demand or charge than the amount they may at first subscribe.

5thly. That the Stewards for the year shall have the charge and controul of the Race Stand after it has been built, and that no Entertainment shall be given in it without first obtaining their permission.

6thly. That the Jockey Club engage to keep it in perfect repair.

7thly. That the Jockey Club do subscribe 3,000 Rupees to build the same.

8thly. That these Resolutions and Proposals be published in the Government Gazette and Calcutta Journal, in order that those Gentlemen stationed out of Calcutta may be informed of the same, and be invited to subscribe to a Building of so much convenience to the Public, and so essential to the full enjoyment of the Sports of the Turf.

The Race Stand is situated to the south of the Course, on the north side of the road running between the Kidderpore and Allypore Bridges; having two Fronts, one facing the north, and the other the south.

The following are the References to the Ground Plan, as shewn by the Engraving, Plate XVIII.

A. A Dining, Committee, or Ball Room, in the Centre.

B. A Private Room, for Committees, &c.

C. A Lobby, with a Geometrical Stair-case, leading to the Colonade above.

The Upper Colonade is intended for the accommodation of the Spectators, and is to be fitted with Chairs and Benches, and protected from the Sun by Venetian Blinds, fixed between the Columns; there will also be a strong Railing, to prevent accidents.

The Lower Story of the Building may be used as a Ball Room, having a wooden Floor in the centre, 40 by 25 feet, and Palladium Doors at each end, for the convenience of throwing the whole into one space.

The height of the Lower Story will be 17 feet 6 inches; the Upper, 18 feet. The whole of the Building will be nearly of the Doric proportions, with plain Cornices and Friezes.

It is also in contemplation to have a range of Offices on the south, half way between the Nullah and the Road, to correspond in its Architecture, as nearly as possible, with the Race Stand.

### Elegy.

#### TO THE MEMORY OF MY FRIEND.

Oh! weep not his fate, tho' untimely his fall;  
His deeds still shall live, and his mem'ry recall  
Some scenes of the past; while the sword on his head  
Its dews in compassion, a requiem shall shed!  
Nor rude be the tongue, that descants o'er his doom;  
The gentlest and bravest must bend to the tomb—  
His years tho' not brilliant—not idly had flown,  
His spring-time was gloom, and his summer is—gone!  
His life's closing hour was yet soft as the breath  
Of summer eve fading in night o'er the heath—  
To sleep from its labor—like nature to rest,  
And wake with the "morrow"—but blessing and bless'd:  
Tho' unless he lies, yet one friend to his worth,  
Now wreaths this rude garland, to deck his cold earth;  
Whilst fate o'er his path-way, once strewn but Care,  
Now gives him the Hope, which he wrung from Despair.

### Warren Hastings.

To the Editor of the Calcutta Journal,

Sir,

You have indulged the public with so many interesting illustrations of the private character of the late Warren Hastings, that I am satisfied you will be pleased at any gleanings from the golden field of his talent. The following lines were given to me by that great man to rectify a thoughtless habit in which he observed me prone to indulge; and I am proud to say, that since that time, I never placed my head on my pillow without reflecting on a Lesson so salutary to mankind, and on the venerable Friend who impressed it on my mind. The lines to which I allude, are a translation from a Greek author, and with true poetic vein, give the force and spirit of the original with more regard to literal construction than any translations I have met with. I have given you the original Greek, with a literal translation of it; also Dr. Watts's translation, which, in my opinion is far inferior in truth and beauty to that made by Mr. Hastings; and I shall be glad, if you deem it worthy of insertion in your Literary Publication.

I am, Sir, your obedient Servant,

Barrackpore, )  
Aug. 18, 1819. )

A GLEANER.

#### ORIGINAL.

Μὴδ' ὕπνον μαλακοῖσιν ἐπ' ὁμιλίῃ προσδίζασθαι.  
Πρὶν ἢ τῶν ἡμερινῶν ἔργων ἴσῃς ἕκαστον ἐπελθεῖν.  
Ἢν παρέλθῃ; ἢ δ' ἔρεξαι; ἢ μοι δῖον οὐκ ἐλεῖσθαι;  
Ταῦτα σε ἴσῃς θεῖος ἀρετῆς εἰς ἔργα δῖου.

#### LITERAL.

Nor let sleep be admitted to your languid eyes, before each of your daily works is called in mind: How have I transgressed? What good have I done? What necessary things have not been performed by me? These meditations will place you in the paths of godlike virtue.

#### Dr. Watts's Translation.

Nor let soft slumber close your eyes.  
Before you've recollected thrice  
The train of action of the day:  
Where have my feet chose out their way?  
What have I learnt, where e'er I've been  
From all I've heard, from all I've seen?  
What know I more, that's worth the knowing?  
What have I done, that's worth the doing?  
What have I sought, that I should shun?  
What duty have I left undone?  
Or into what new follies run?  
These self-enquiries are the road,  
That leads to virtue and to God.

#### Translation by Warren Hastings.

Thrice, ere thine eyes the call of sleep obey,  
Revolve thy past transactions of the day:  
Thus task thy conscience, since the morning sun;  
What have I done? what duty left undone?

Where swerv'd from right? or where the wrong pursued?  
And what occasion missed of doing good?  
From first to last, each deed, in order prove:  
If ill—let sorrow thy repentance move;  
If good—to virtuous hopes thy mind release;  
Commend thyself to God, and sleep in peace.

## REMARKS.

The last Greek Verse beginning ταῦτα αὖ, is certainly spurious. It could not have been among the original Verses translated by Warren Hastings. His version does not express

"These things will place you in the paths of godlike virtue," which is the literal translation of the Greek Verse. But Mr. Hastings has expanded these few words into four lines, that have no relation whatever to the original.

"From first to last, each deed in order prove;  
If ill—let sorrow thy repentance move;  
If good—to virtuous hopes thy mind release;  
Commend thyself to God, and sleep in peace."

These Verses, if intended to represent the fourth line of the original, are obviously faulty, but they are not so intended; the true original is as follows:—

Ἀρχαίμενοι δ' ἀπὸ πρώτῃ ἐπέξει καὶ μετέπειτα  
Δεῖλὰ μὲν ἐκπρῆξας, ἐπιπῆσεν, χρησάδε, τέρψα

and thus rendered by Dr. Johnson—"Begin thus from the first act, and proceed; and in conclusion, at the ill which thou hast done be troubled, and rejoice for the good."

These are the golden verses attributed to Pythagoras. The last two, however, are not in his Life, as given by DIOGENES LÆRTIUS, nor in PORPHYRY, nor IAMBlichus, nor in the OPUSCULA MYTHOLOGICA, by Gale. Mr. Hastings probably merely versified Dr. Johnson's prose translation of them, as given in the 8th Number of the Rambler. c. g.

By Warren Hastings.

"Thrice, ere thine eyes the call of sleep obey,  
Revolve thy past transactions of the day."

By Dr. Johnson.

"Let not sleep fall upon thy eye till thou hast thrice reviewed the transactions of the past day."

There is little difference here between the Prose and Verse, and the Translation given by STANLEY, upwards of 120 years ago, is not much inferior to either.

"Nor suffer sleep to close thine eyes,  
Till thrice thy acts that day thou hast o'er-run  
How slept? what deeds? what duty left undone?"

This is the advice going to bed,—and before rising he recommends,

Πρώτῃ μὲν ἐξ ὕπνου μελίσθρονος ἐξηπανιστάς  
Εὖ μάλ' ἀποιπνύειν ὅς' ἐν ἡματι ἔργα τελέσας.

"As soon as e'er thou wak'st, in order lay  
The actions to be done that following day."

## Amata.

To the Editor of the Calcutta Journal.

SIR,

The Lines which accompany this, may perhaps find a place in the columns of your Journal. Whether they are a translation from an imitation of, or in any sense really taken "from the Italian," I am not prepared to say. What is prefixed as a motto, is evidently altered from a well known English writer of the early part of the last century; but the question will not, I fancy, excite much enquiry or interest in any quarter. These Lines fell into my possession some days since, on a loose soiled sheet of paper, bearing only, in addition, the date of "August 28th," (the year had been added, but was effaced.) To what this date refers, whether to the period of their composition, or to some event connected with the story of which they would appear to be a fragment, I know as little as I pretend to do of the history of their author.

I am, Sir, very obediently yours,

Y.

## AMATA.

From the Italian.

"Sweet Excellence! and beautiful as sweet;  
And young as beautiful! and soft as young!  
And gay as soft! and innocent as gay!  
And happy —? Down! my swelling heart! —"

## Her eye

Beam'd in the hue of Heaven—of Heaven as seen  
From that bless'd land where Spring for ever reigns;  
And space sinks lost in azure purity—  
Diffusing temper'd radiance, which the Earth  
Pours forth, it's sweets to welcome. O'er her brow,  
As if to veil it's lustre, and relieve  
Th' enraptur'd sight of those who stood to gaze  
In willing fascination, loosely hung,  
Waving in living gold, of auburn shade,  
Her silken tresses. On her conscious cheek  
The rose's blush sat, mantling—as the morn  
Broke on her sleep, and bade deluded thought  
Cease it's fond dream. It was her natal day.  
The Sun rose bright, as if in pride to deck  
The flower he woke to life—and from that hour  
When "Let light be!" first call'd him into being  
Never had lovelier met his ray. She came  
Forth, like some messenger of bliss; and smiled,  
As if an Angel's spirit dwelt within;  
And, in a voice that Seraphs might have prized,  
Besought a Father's blessing. As she knelt,  
It seem'd as Mercy, to some end untold,  
Had lent to Earth the type of those pure forms  
That there inhabit, where eternal strains  
Of praise and joy resound,—Spirits, whose shapes  
Are all-celestial—perfect works of Him,  
Omnipotent Perfection!—Many, there,  
(A parent's pride or friendship's hallow'd call  
Had summon'd to the day's festivity)  
Partook the chaste delight:—but, when she turn'd  
To meet the greeting that the season claim'd,  
And all her heaven of charms beam'd full upon them,  
Their breasts—Oh! what was felt when first that spell  
Entranced the sons of grief, and bent their souls  
To homage at the shrine whence Beauty's queen  
Breathed from the living rock, and stood confess'd  
The offspring of a mind whence thought had roam'd  
Beyond their chain'd conceptions? Thus each breast  
Thrill'd as Amata turn'd; but still no tongue  
Gave utterance;—each sank, hopeless to express  
Th' impassion'd glow within. But silence spoke  
In eloquence that left no void for sound,  
And every look was praise; and, though no voice  
Was heard, in all the same devotion rose.  
All bless'd her; all implored, of Him, whose hand  
Had wrought the loveliness they gazed on, years  
Of happiness, and bliss—that peaceful bliss  
Which such a being seem'd framed for. Hopeless prayer!  
Alas!—They knew not, ere this bud had spread  
To such fair blossoming, that, deep within,  
The canker-worm had fix'd; and then—yes, then,  
When all was bright to view as summer skies—  
Was gnawing at her heart. But thus it was;  
And one stood there—amid that very throng—  
Who too in anguish smiled; who knew that calm—  
That show of mild content—of mental ease—  
Belied the source it sprang from:—one, who, long—  
But, no!—not now!—It is a bitter theme;  
And, as the past revives, and Memory turns  
To when, long since, what now is but a tale  
Was madd'ning agony, the soul in vain  
Affects tranquillity. How many woes,  
Humanity, tho' thus allied to Heaven,  
Is doom'd to suffer!—At some future hour,  
When this torn heart is stronger for the task,  
And leisure shall permit thy sympathy,  
I'll tell the rest,—and make thine eyes repay me.

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